

RELIGIOUS INQUIRER.

COME NOW, AND LET US REASON TOGETHER.—ISAIAH 1. 18.

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CONSIDERATIONS INDUCING A BELIEF IN UNIVERSALISM.

[CONCLUDED FROM PAGE 132.]

5. The character and requirements of God induce a love and forgiveness of enemies. When children are reared in families where every malignant passion has uncontrolled sway; where all the commands are given in the most imperious tone, and every correction inflicted with rigorous severity, their dispositions are revengeful, and their mouths full of cursing and the bitterest imprecations. But when children are reared in families where every mild and gentle virtue reigns; where every command is given with the sweetest look and in the most engaging manner; where every punishment is inflicted in the tenderest way and with tears of regret for the necessity of its application, their dispositions are soft and sympathetic, & their words kind & benignant.—While the young mind is susceptible of the most lasting impressions, and is continually treasuring up the instructions of its teachers, and modelling its thoughts from their conduct and conversation, it takes an inclination to virtue or vice, which many years and much study cannot entirely overcome. Hence the great importance of rightly instructing the youth, and training them up in the delightful path of virtue. We can learn from these reflections the character of that child, who is early informed that God is a great and very terrible being, and that he will rain on him a tempest of fire, unless he complies with all his requisitions which are held forth for practice, and which are represented as arbitrary, grievous and unproductive of good. It is impossible for a child instructed in this manner to love God or man; consequently he cannot worship the one, nor do a benevolent act for the other. But when it is seen that a cordial obedience to the requirements of God and an undeviating pursuit of our own happiness are inseparably connected, we shall joyfully revere our heavenly Father, love him with our *whole souls* and do good to all. But if we could be made to believe that God commands any thing which is inconsistent with our happiness and threatens us with eternal damnation in consequence of disobedience, it would be impossible for us to entertain the least degree of veneration for him in time or eternity. When preachers spend one seventh part of the year in teaching the people that God loves those who love him, and hates all others, and that they should imitate him in every thing which is imitable, what consequences may they rationally expect! As the character of God is the standard of perfection and happiness, each advance towards it must increase our enjoyment, and be productive of good to others. But should it be admitted that while we are unlike God we love all, and assiduously strive to promote their happiness, & that when we become god-like, we love those who love us, & hate those who hate us, how is our condition bettered, or the happiness of others advanced? If our conduct should be conformed to the maxims of heaven, and the preceding sentiment is just, the only alteration produced in us by resembling God consists in hatred. But if this is the character of God, he cannot be happy, neither should we endeavor to be like him, if we valued the peace of our own minds. It hence appears

that God cannot be the only fountain of felicity and the unexceptionable pattern for imitation, if he is in possession of such feelings towards his enemies; for the command to resemble God must be very irrational, if a compliance renders our condition worse. But we shall learn the true character of God by examining his commandments. *Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you.* But for what special reason are such injunctions given? That thereby we may resemble God and be happy. Let us hear Christ assign the reason for thus conducting; *that ye may be the children of your Father which is in heaven.* Then he loves his enemies, blesses them that curse him, does good to them that hate him, and is kind to the unmerciful & the unthankful. But let us hear further; *if ye love them which love you, what reward have ye? do not even the publicans so?* What then ought we to do? *Be ye therefore perfect, even as your Father which is in heaven is perfect.* But how perfect is he? Listen to the words of the Book and you shall learn. "For God commendeth his love towards us, in that while we were yet sinners, Christ died for us. But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." The disposition of God towards his sinful creatures is clearly ascertained from these quotations, and the most noble example held up for imitation. Another sentiment contained in the precepts of Christ, is forgiveness of enemies; let us diligently canvass its purport. We are commanded to be like God in all things, and to do unto others as we would wish them to do unto us in exemplification of our conformity to this direction. "And when ye stand praying, forgive, if ye have ought against any; that your Father which is in heaven may forgive your trespasses."—God cannot require us to do things which are disagreeable to him, but he commands us to forgive all our enemies, hence the pardon of enemies must be agreeable to him. But if God does not forgive all his enemies, we cannot resemble him in forgiving all ours. If the volume of God justifies us while cherishing an unforgiving temper towards any being, then we may be the bitterest resentment against some, and the sincerest friendship for others, and yet be exercising that wisdom which is pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. But if we see the manifest impossibility of this thing, and are certified that the word of God is in direct opposition to the exercise of such feelings, how shall we determine what is right? We will apply to the law and the testimony for light, and guide ourselves thereby. "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." As you cannot enter heaven without being forgiven, you must first forgive all your enemies. Yet you cannot see any eternally punished and be satisfied with the dealings of God, unless you hate those who are suffering this miserable doom; but remember, "whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." As God is unchangeable, and requires us to love our enemies in this world, he must enjoin the same thing in the next; but we cannot see our

enemies whom we love everlastingly punished without feeling great sorrow. Were we assured that God loves those who love him, and hates those who hate him, and that it is indispensably necessary for our happiness to be conformed to him, what would be the condition of this earth? Every man's hand would be raised against his brother; the earth flooded with blood, and every resentful and vindictive passion exercised under the authority of heaven. Thus from each view of the subject it appears evident that God will forgive all his enemies, and therefore there is no impropriety in his commanding us to forgive all our enemies. Hence the character and requirements of God unite to conspire to show, that he will cause "every knee to bow, and every tongue to swear; surely shall say, in the Lord have I righteousness and strength."

6. The constitution of man, leading him to desire happiness and fear misery. "No man ever yet hated his own flesh, but nourisheth and cherisheth it." It is impossible for mankind to detest their happiness, or be willing to experience pain from which no benefit can accrue. Our every action through life is designed to increase our enjoyment, either by removing evil, or by producing good. A desire for happiness is inhaled with the first breath we breathe, and continues with unabated force to actuate our hearts while life remains. By whom is this earnest desire implanted, and for what possible intention given? It is ingrafted by God, for "every good gift and every perfect gift is from above, and cometh down from the Father of lights. It is bestowed for our good, for when God had created man with this desire, he blessed him, and continues

tender mercies over all the works of his hands, that our desires for happiness may be cherished. Can God delusive dreams, and yet urge us to a continual pursuit by the strongest feelings of our souls? Why are we concerned about the felicity of heaven, if it was never designed for our participation? It cannot be that we may obtain it, for that is already assured to the pleasures of earth. It cannot be that we might share in the pleasures of this world with a higher relish, for anxiety always lessens enjoyment. Perhaps it may be said we anxiously desire many things in this world which are never granted, and consequently we need not fancy that our desires of heaven will be realized. In no case are we disappointed in the affairs of this life when our best interest is not promoted; for God withholds nothing which would be more for our happiness if bestowed. If our expectations of heaven are finally blasted, then all our vexations and troubles have been uselessly endured, and we began our eternal misery the moment we began our lives. It cannot be said our best interest is consulted when we are doomed to endless perdition, although our good may be advanced in this world while we suppose our misery increased; for "no chastisement for the present seemeth to be joyous, but grievous: nevertheless, *afterward* it yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby." But as our eternal chastisement cannot *afterward* yield any fruit of righteousness, it must be completely unprofitable, as no good is promised to any but those who are exercised hereby. Hence the disappointment of our expectations in this life furnishes no evidence that the desires of immortal felicity, which God has taught us to entertain, will be blasted with eternal misery. Would it not be an impeachment of God to suppose he gave all our solicitude concerning a future existence, simply to render us expectant here, and disappointed hereafter? But if we are not to enjoy happiness, for what imaginable purpose was it given? You cannot say to animate us in the pursuit of peace and joy, for these are already admitted to be unobtainable; why then are we desirous of blessedness? This question must forever return, until we allow that God is cruel in communicating this iniquitude to the soul, or that it will be satisfied with the fruition of heaven. If the first is granted, then all confidence in God is destroyed; if the second, the most joyous prospects, the most exhilarating views glad-

den the delighted soul. One of two things is certain, that God constituted us in this manner to animate us in the prospect of happiness, or to increase our misery; which idea is most agreeable to the truth? If God intends us for happiness, and we counteract that design, "how can he do all his pleasure?" He informs us that "as the snow and the rain effect the ends for which they are sent, so shall his word accomplish that which he please, and prosper in the thing whereto he sent it. If all things in the material creation produce the original intention, can we believe God has deserted the moral world, or constructed it so ill that it does not effect his purpose? Are we willing to consider God a ruler of rocks and mountains, of the sun and the stars, but entirely excluded from the government of the soul? Indeed, when you deliberately consider the structure of man, and the law of his existence, by which he is compelled to seek for enjoyment, you are astonished at the thought that he shall be endlessly wretched, that the Creator has done so much in vain.

7. The shocking idea that the angelic hosts sing hosannas in prospect of the interminable torments of multitudes. The scriptures teach that the angels are the friends of man: that they are sent on messages of love, and participate of the joy they communicate. But if it is admitted that the angels understood the subject of their song when they announced the birth of Christ, and clearly saw the aggravated doom of the incorrigible transgressor, then must they have possessed such feelings as are usually attributed to devils. Christ informs us, "there is joy in the presence of the angels of God over one sinner that repenteth;" but this joy must be produced by the repentance of the sinner, or why is it mentioned in connexion with it? If it is caused by repentance, then it did not antecedently exist, and had not the sinner repented, could not have been experienced; hence if all sinners do not repent, the angels cannot feel such great joy as they would in consequence of the repentance, return, and salvation of all. If those celestial inhabitants take any concern in the welfare of man, and act under the influence of an enlightened understanding, can they see him cast off forever, and remain perfectly unmoved? When earth rose from chaos and man from earth, "the morning stars sang together and all the sons of God shouted for joy." Could this have been an unmeaning song? when God is never worshipped but "in spirit and in truth." These children of light must have had intelligence concerning the objects of creation, or they could not have discerned the corner stone of the earth was laid, and shouted when the heavens were founded by the word of God. They must have been informed of the purpose of Christ's mission, or they could not have sung glory to God in the highest, and good will toward men. But it is impossible for them to rejoice and give glory to God that there is good will towards men, and yet feel delighted in their misery, and sing hallelujah in prospect of their endless torment.

Fellow sinners, I entreat you, I exhort you by the mercy of the Redeemer deeply to ponder these reflections, and may God give you light and instruction, rightly to determine this momentous question. Consider the disgrace necessarily attached to the adorable Jehovah by admitting the eternal damnation of man; either by his intention, or by his neglect effectually to call. Reflect on the cruel mockery with which our dearest hopes of happiness are now cherished, but will ultimately be blasted in everlasting disappointment. Be astonished at the insincerity of gospel invitations, if God knows sinners will not comply, or determine they shall not accept them. Lament the hopelessness of your condition: for if God is not your friend, you have none in the universe. Can any thing be more precious than the salvation of the soul? Can any thing be more invaluable than the enjoyment of heaven? Can any thing be more delightful than a correct understanding and proper appreciation of God's great and everlasting love for sinners? That you may learn the truth

and thereby be freed from the dominion of sin, search the volume of heaven, in which are contained those glorious promises which will speak peace to your souls. Look to God by prayer that he may cause the day-star of salvation to arise in your hearts, and the bright and shining way to be disclosed. Be not discouraged at the inconsistencies of pretended christians, but look unto Jesus, the author and finisher of our faith, for precepts and examples. Be assured religion does not consist in formality, and that those who make the greatest appearance are generally hypocrites. The follower of Jesus is meek and humble, being continually mindful of his entire dependence on the Almighty Almoner of the universe, and is therefore penetrated with the liveliest emotions of gratitude for the enjoyments of this life, and the gift of God's dear Son. He feels sincere concern in the happiness of all, and prays his heavenly Father to grant this earnest petition of his soul. That grace, mercy, and truth may be richly shed abroad in your hearts and produce peace and joy by believing in God's endless and boundless love to each individual of our race; may the light of his holy spirit guide you in the right way, and the influence of redeeming grace purify you from all sin.

HERMES.

From the (Boston) Universalist Magazine.

THE "DOCTRINE OF DEVILS."

"And the serpent said unto the women, ye shall not surely die."

GEN. iii. 4.

Within thirty years past, much upon this subject, has been thought, said, written, printed, believed, disbelieved, acknowledged, and denied. In the state of Vermont, one man preached, that God would in the end, deliver all men from sin and death, and bring them to a state of perfect holiness and immortality, not excepting an individual. This greatly disturbed a mulatto preacher, who, to shew his opposition to a doctrine so glorious in its nature, and beneficial to the human race, delivered a discourse from the text, "*ye shall not surely die.*" This discourse was printed, reprinted, and re-reprinted, and circulated by the enemies of impartial salvation, and people have become so well acquainted with the subject, that now in almost any part of the country, when the salvation of all men is contended for, we are about certain to hear it is said, "*This is the doctrine of devils, the old doctrine preached to Adam and Eve in the garden.—Ye shall not surely die.*" This is supposed a sufficient proof of the wickedness of a doctrine, which is good in its nature, and in every sense, honorable to God, and calculated to bring the greatest blessing to all nations.

We will make two statements upon this subject. 1. *That those who preach the Salvation of all Men, do not preach the doctrine contained in the text; "Ye shall not surely die."*

2. *That those who preach an opposite doctrine, are the men who preach, "Ye shall not surely die."*

1. We state that the men who preach the Salvation of all men, do not preach the doctrine contained in the text,—"Ye shall not surely die."

Before we prove this statement, it is proper, to bring to light a misrepresentation in the world, respecting the men who preach the Salvation of all men. The common statement is, that all men will go to heaven, even in their sins. Let them die as they may, drunk, stealing, or committing murder, the moment they die, they are at once admitted into Paradise, and mingle with "the spirits of just men made perfect." The old world, Sodom and Gomorrah, Coral and his Company, with all the wicked at Jerusalem, &c. This representation of our adversaries, is absolutely false. There are not in my knowledge any such preachers in the world. If this is preaching the salvation of all men, I do not know, own, believe, or propagate the doctrine of salvation for all men.

Salvation means *deliverance*; and as it respects all men, it signifies that deliverance which all men need; which is from *sin*, and all its consequences;—from *mortality* and

all connected with it. All men are by nature in one *situation*; all have sinned and come short of the glory of God; and all are mortal, and must die; and if there is no resurrection from the dead, all must perish forever. From these two things men cannot deliver themselves; and no one can deliver his brother from death, nor give to God a ransom for him. If any are saved, it must be by the grace or favor of God. So Paul said, "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast." The reign of sin is unto death, the reign of grace is beyond death, and not this side only. Rom. vi. 23, "For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." In chapter v. 20, 21, Paul has described the reign of sin and grace, in a most convincing manner. "Moreover, the law entered that the offence might abound; but where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord." Salvation does not consist in going from one place to another, but in being delivered from that which makes it needful. Let a man be saved from sin and mortality, and he is at once in heaven, let his body be wherever it may. Such sit in heavenly places in Christ Jesus.

Do we preach that men shall not surely die? No, but that they shall die, that all die, as Paul has said, "For as in Adam all die, even so in Christ shall all be made alive." Unless we preach that men shall surely die, we cannot preach the wages of sin, which is death. Without preaching that sinners shall surely die, we cannot preach the reign of grace, through righteousness unto eternal life. Without preaching that men shall surely die, we cannot preach the resurrection from the dead; "For since by man came death, by man came also the resurrection from the dead." If men do not die, Christ cannot be their life, and if men do not surely die, Christ can never be the **RE-URRECTION** and the **LIFE**.

These statements are sufficient to prove that the men who preach that God will in the end save all men from sin and mortality, do not preach—"Ye shall not surely die."

We come to prove, 2d. *That the men who preach an opposite doctrine, are the men who preach—"Ye shall not surely die."*

That the advocates for partial salvation, or endless misery, preach—"Ye shall not surely die," is plain from the following facts.

1. The descriptions they give of men generally.—They describe men as consisting of two parts, soul and body. The scriptures mention three parts, *soul, body and spirit*. The body must die, "the soul that sins shall die, and the spirit returns to God that gave it."

The orthodox, as they are called, tell us that men are totally depraved,—dead as a stone,—nothing good in them,—yet in possession of a precious, immortal, never-dying soul, worth more than millions of worlds, which is in danger of being eternally lost. To tell men they have an immortal, never-dying soul, is to tell them, "they shall not surely die." Preachers have often told their hearers, that if they die in unbelief, "they will die the death which never dies."—They tell them, ye shall not surely die, but that they will be millions of times worse off, than to die and have an end.

Watts says,—*"To linger in eternal pain;
Yet death forever fly."*

This is positively telling people, "*Ye shall not surely die.*" If men are in possession of *eternal life*, and *immortality*, they can never die, and if this is true, Jesus did no great thing in bringing "life and immortality to light through the gospel." Nor are men dependent on him for eternal life, for according to modern orthodoxy, men are already in possession of it. The clergy of our day address their hearers as immortals, calling them, "*fellow immortals.*"

2. The state they describe wicked men in after death,

before the resurrection, and after the judgment day they describe, proves that they are the men who preach, "*Ye shall not surely die.*" They tell their hearers, that the wicked will be in a place of torment, where they will live as long as God lives, and be made capable of enduring the keenest tortures, without end. That their company will be devils, and damned souls, who will torture each other, & increase the misery of each other, without the possibility of an end to these torments. Is not this preaching, ye shall not surely die? If it is not, no one on earth can preach the doctrine of the serpent.

According to modern preaching, men, good or bad, need neither life nor immortality. All to be done is, to behave well here, and have on eternal life of happiness,—or live wicked, and have an eternal life of misery. Jesus told the people, who lived in wickedness, ye shall die in your sins. Paul said, "if ye live after the flesh, ye shall die." Paul said, "As in Adam all die, even so in Christ shall all be made alive."

It is cruel, ungenerous, unmanly, and unlike the Christian, to represent men as preaching the doctrine of devils, because they preach that God will save all, in the same way which the Calvinists say he will save some, (by grace) or as the Arminians say, he will save many. Let such remember that they are the men who tell others they shall not surely die; and not those who are "clothed with salvation;" who publish it, and point out the Lamb of God, that taketh away the sin of the world; and "have seen and do testify, that the Father sent the Son to be the SAVIOUR OF THE WORLD,"

E. S.

Lynn, May 2, 1821.

[From the Freeman's Journal, of 1835.]

The following is an extract of an original letter from the venerable Franklin, to a minister of a church in the south part of New-Jersey, which has recently been discovered among some old family papers. It is a composition perfectly in the manner and spirit of that great and worthy man.

Philadelphia, June 6, 1753.

DEAR SIR,—I received your kind letter of the third inst. and am glad to hear that you increase in strength. I hope you will continue mending, until you recover your former health and firmness. Let me know whether you still use the cold bath, and what effect it has.

As to the kindness you mention, I wish it could have been of more serious service to you; but if it had, the only thanks I should desire, are, that you would always be ready to serve any other person who may need your assistance, and so let good offices go round; for mankind are all of a family. For my own part, when I am employed in serving others, I do not look upon myself as conferring favours, but as paying debts. In my travels, and since my settlement, I have received much kindness from men, to whom I shall never have an opportunity of making the least direct return; and numberless mercies from God, who is infinitely above being benefited by our services. These kindnesses from men I can, therefore, only return to their fellow-men; & I can only shew my gratitude to God by a readiness to help his other children, and my brethren; for I do not think that thanks and compliments, though repeated weekly, can discharge our real obligations, to each other, and much less to our Creator.

You will see, in this my notion of good works, that I am far from expecting to merit heaven by them. By heaven we understand a state of happiness, infinite in degree and eternal in duration. I can do nothing to deserve such a reward. He that for giving a draught of water to a thirsty person should expect to be paid with a good plantation, would be modest in his demands, compared with those who think they deserve heaven for the little good they do on earth. Even the mixed imperfect pleasures we

enjoy in this world, are rather from God's goodness than our merit; how much more so the happiness of heaven? For my part, I have not the vanity to think I deserve it, the folly to expect it, or the ambition to desire it; but content myself in submitting to the disposal of that God who made me, who has hitherto preserved and blessed me, and in whose fatherly goodness I may well confide; that he never will make me miserable, and that the affliction I may at any time suffer, may tend to my benefit.

The faith you mention has doubtless its use in the world; but I wish it were more productive of good works than I have generally seen it. I mean real good works! works of kindness, charity, mercy, and public spirit; not holiday keeping, sermon hearing or reading, performing church ceremonies, or making long prayers, filled with flatteries and compliments, despised even by wise men, and much less capable of pleasing the Deity.

The worship of God is a duty; the hearing and reading may be useful; but if men rest in hearing and praying, as too many do, it is as if the tree should value itself on being watered & putting forth leaves, though it never produced any fruit.

Your good master thought much less of these outward appearances than many of his modern disciples. He preferred the *doers* of the word to the hearers: the son that seemingly refused to obey his father, and yet performed his commands, to him that professed his readiness, but neglected the work, the heretical but charitable Samaritan to the uncharitable but orthodox priest and sanctified Levite. And those who gave food to the hungry, drink to the thirsty, and raiment to the naked, entertainment to the stranger, and relief to the sick, and although they never heard of his name, he declares shall in the last day be accepted; when those who cry Lord! Lord! who value themselves on their faith, though great enough to perform miracles, but have neglected good works, shall be rejected. He professed that he came not to call the righteous, but sinners to repentance, which implied his modest opinion, that there were some in his time so good that they need not hear even him for improvement. But now-a-days we have scarcely a little person, that does not think it the duty of every man within his reach to sit under his petty ministration, and that whoever omits this offends God. I wish to such more humility, and to you health and firmness.

Being your friend and servant,

BENJAMIN FRANKLIN.

From the (Buffalo) Gospel Advocate.

There is a pamphlet among the people, giving an account of the life and confession of Mr. David D. How, who was executed in Angelica on the 19th of last March, for the murder of Othello Church. To this confession, many resort for proof that *universalism* induces people to murder one another! Let us look at the idea; for this sentiment *will* prevail, let the consequence be what it may; therefore, it is time we examine it with the utmost care. It is contended, that Mr. How was a *Universalist*, and committed murder, therefore, *universalism* is a murderous and dangerous principle. If Mr. How was a *Universalist* previous to the commission of his crime, then he believed, that he should be saved himself and all others, although they might commit murder; and after his crime he became a *limitarian*, and then believed that he should be saved, although he *had* committed murder; but many others would not. Now it appears that his opinion relative to his *own* salvation was always the same. Now let me ask, how his opinion about the salvation of *others* could effect his disposition or morals? When a *universalist*, he thought he could murder, afterwards repent, and go to heaven; when a *limitarian* he thought the same. Now, how in the name of common sense, has *universalism* any thing to do with his crime? The universal sentiment blends justice and mercy together, in one grand and glow-

ous system of divine goodness. But murder is an unjust, unmerciful and revengeful principle, and so is the limitarian sentiment. Which of these two doctrines then must have been the leading principle of his mind?

Again. Let me ask whether there ever was since the days of Adam, a murder committed by a limitarian? If so, why must not the argument be turned back; that the doctrine of endless damnation induces people to murder? Were the high Priests, Scribes and Pharisees, who procured the death of our Saviour, *universalists*? No. They were "they which justify themselves before men," and "trusted in themselves, that they were righteous and despised others." (Luke xviii. 9.) Were the members of the Romish church *universalists*; who drenched all Europe in protestant blood? No. They believed in the *infallibility* of the church, in the forgiveness of sin, the doctrine of *endless damnation*, and what is called the "*holy trinity*." Was princely Constantine, a *universalist*; the great boast of the Christian world, who murdered his own son through envy? No; for then, discord and faction had obscured the glory of the Christian name, and chased truth from the abodes of man. Was John Calvin a *universalist*, who procured the death of Michael Servetus, because he could not believe in the trinity? No. He believed God had fore-ordained the endless misery of that heretic, and therefore prepared for him a temporary hell on earth. Were the Presbyterians *Universalists*; who murdered the honest and harmless Quakers of New England? No; for they put to death those innocent victims, for the glory of their *angry and murderous* God; and *Universalists* have no such God. May heaven forbid, that a name so sacred and lovely should be ever stained with innocent blood. Even this noted *How* was never a *Universalist*.—These are his words. "I now aroused all the hopes I could in the doctrine of *Universalism*, which I had long tried to cherish as a cloak for my sins, though I cannot say I *honestly and fully* believed it." Now it seems, he *tried* to cherish it as a cloak for sin! No wonder he did not succeed in it; for it affords no cloak. He had doubtless been taught, that some men might escape punishment and be happy, notwithstanding all their sins; and he *tried* to hope that *all* might. This *universalism*, then, which *cloaks* sin and is so murderous, is no other than the limitarian sentiment enlarged!—And I frankly confess, that the more *universal* this sentiment is, the more sin it cloaks, and the worse it is. But true *universalism* is this. That God will surely render to *all* mankind according to their deeds. Mr. How did not *try* to cherish this doctrine as a cloak for his sins.—Neither did he believe this, as he says he did not *honestly and fully* believe it. If he had, he would not have been so fearless in transgression. If he had believed in a hell for all sinners, as well as a *paradise*, he would not have coolly deliberated the murder of a fellow being. But since he did not *honestly and fully* believe in *universalism*, what did he believe? Answer. He believed that the vilest incendiary or murderer (if he repent before he dies) may cheat justice, and go to heaven; and the most virtuous, who happen to die before they repent, must suffer the implacable wrath of heaven. And in his case, we see the horrible effects of such an anti-christian sentiment. How would they feel now, should I turn their own argument back from whence it came? And say, Mr. How did not believe in *universalism*, and committed murder, therefore all, who do not fully and honestly believe in *universalism*, are very bad, and their doctrine is very dangerous! This is an unfair argument, and I could wish our opposers would use it no more; especially, to hold up one of their *own* faith, who *tried* to cherish *our* faith for a *cloak*, as an example of wickedness to deter others from believing what he did not believe. Mr. How repented as he should have done; and no doubt suffered all, God had in store for his sins. At a time he thought there was no mercy in heaven for him, but afterward discovered his mistake, and felt satisfied there was. (I would have told him so from

the beginning.) He will doubtless ere long discover also, that there is mercy enough for all other sinners, as well as himself. He believed *Church* was in hell, although he was much less criminal than himself; but barely because he died suddenly, and had not time to make his peace with God; yet he was the wicked cause of this sudden death, and was going to heaven!!! He, it was, who, led on by revenge, the blackest of all principles, went under the silent shades of night, to the abode of his enemy, called him from his peaceful slumbers, and in cold blood, gave the deadly wound. Yet because he repented, when he beheld the terrible preparations of justice falling upon its victim; he might be saved, but poor *Church* must bleed, and writhe in flames forever! This is called equity, justice, impartiality, rewards and punishments, &c. The murdered is damned and the murderer escapes!! Most horrible! Sweet satisfaction indeed to a revengeful soul. How many revengeful spirits may seize this idea as a *cloak* to launch their enemies into hell, and themselves into heaven. Would it not be more rational for the enemies of an impartial God, to prove something from the bible, rather than from the lips of their own criminals, who have forfeited all claims to credit by the enormity of their crimes? But which is the most murderous principle? Do they not blasphemously maintain, that God is infinitely *incensed, implacable, cruel, unmerciful, revengeful*, and of course the greatest *Murderer* in the universe!! May he enlighten the ignorant, and reprove the wicked.

LEWIS C. TODD.

Buffalo, May 5, 1824.

From the (Boston) Universalist Magazine.

Extract from H. Ballou's sermon from Heb. ix. 27, 28.

"As it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation."

As the limits of a sermon will by no means admit of noticing all that belongs to this argument, and believing that the hearer must be, measurably, if not fully satisfied that wrong notions have been entertained concerning a day of judgment in another world, we come to consider our text according to the connexion in which it is found.

Writing to the Hebrews, the apostle very prudently endeavors to lead their minds into the true knowledge of Christ, by using the rites of the law dispensation, to which they were religiously attached, to represent Jesus and his ministry of reconciliation. In our context he draws a parallel between the high priest under the law, and the great apostle and high priest of our Christian profession; and between the holy place under the Levitical priesthood, and the holy place, even heaven itself, into which Jesus entered for us. See verse 23, "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." Here we see the apostle's attempt to lead the minds of his brethren from the sacrifices under the law, to a better sacrifice. He allows the sacrifices offered by the law, to be no more than figures, and the things which were purified with blood only as patterns of things in the heavens. See verse 24, "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Here our author represents the holy places under the law, into which the high priest entered, as figures of the true, and heaven itself, into which Jesus entered for us, as the holy place represented by those figures. Verses 25, 26, "Nor yet that he should offer himself often as the high priest entereth into the holy place every year with the blood of others; (for then must he often have suffered since the foundation of the world,) but now once in the end of the world, hath he appeared to put away sin by the sacrifice of himself." By the foundation

of the world, the apostle means the commencement of the legal priesthood or dispensation; and by the end of the world, he means the end of that dispensation or priesthood.

We have here represented the entering of Jesus into the holy place, which was represented by the holy places under the law, by his own blood, as the high priest entered into the figurative holy places with the blood of others.

Here carefully notice. In order that the high priest might represent the death and resurrection of Jesus, he must first offer a sacrifice for himself; so that with this blood he might enter the holy place. He figuratively died when his sacrifice was slain; and his entry into the holy place represented him as risen from the dead. Thus he represented Jesus, who should actually die and rise again.

Now notice the text: "And as it is appointed unto men once to die;" that is, as it is appointed unto men who are high priests to die in their sacrifices. "And after this the judgment;" that is, the holy place. "So Christ was once offered;" that is, as the figurative death of the high priest represented; "to bear the sins of many;" both of Jews and Gentiles. "And unto them that look for him shall he appear the second time;" that is, in his risen glory. "Without sin unto salvation;" as the high priest appeared in the holy place for the justification of the people of Israel.

In order to illustrate and make our subject still plainer, we will endeavor to show the true meaning of the word *judgment* in our text, by referring to its use in Exodus 28, where it is used on the same subject.

In Aaron's breast plate were twelve manner of precious stones; in these stones were engraven the names of the twelve tribes. On each shoulder he had an onyx stone. On these likewise were engraven the names of the twelve tribes; six on one and six on the other. On a plate of pure gold which he wore on his mitre, was engraven HOLINESS TO THE LORD. In the hem of his garment or robe round about were interspersed golden bells and pomegranates; so that when he went into the holy place, and when he came out, the sound of the golden bells was heard, by which the people knew that their high priest lived before the Lord. The breast plate which contained the names of the twelve tribes is called "the breast plate of judgment." See verses 29, 30. "And Aaron shall bear the names of the children of Israel in the breast plate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually. And thou shalt put in the breast plate of judgment the urim and the thummim; (light and perfection) and they shall be upon Aaron's heart when he goeth in before the Lord; and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually."

Can there be a reasonable doubt entertained, that the word *judgment* in our text means the same as in the passage quoted? And is it not evident that this word means HOLINESS, LIGHT AND PERFECTION?

As the antitype of the high priest and his functions, Jesus, having by his cross, broken down the middle wall of partition between Jews and Gentiles, entering the holy place, which is heaven itself, bearing the whole human family on his shoulders and on his heart; and presented them HOLINESS TO THE LORD, in himself, who is the Lord our righteousness. And thus he bears the judgment, the justification, the light and perfection of all men before his Father continually.

(Concluded in our next.)

FOR THE RELIGIOUS INQUIRER.

TO HORATIO.

Sir,—Yours of the 29th May I have not till now had leisure to notice. You think I labor under a mistake, in supposing the Holy Spirit was not given till Christ was glorified, according to John 7, 39. You attempt to show this mistake by leaving out of the text the word *given*, which is supplied by the translators. But I am unable Sir to perceive any material difference in the meaning by

reading, "the Holy Ghost was not yet given, because that Jesus was not yet glorified," or the Holy Ghost was not yet, because that Jesus was not yet glorified. If there be any difference it would be in favor of the idea that the Holy Ghost did not exist before Jesus was glorified. Therefore my supposition, that the Holy Ghost, or rather Spirit, was not given, with regenerating power, until the day of Pentecost, remains unaffected. And, to strengthen this supposition, I might adduce other portions of scripture. Says Christ to his disciples, "If I go not away the Comforter will not come unto you; but if I go away I will send him unto you." This Comforter is the Holy Spirit of which I speak. Says Christ, "I will send you the Comforter, even the Spirit of Truth," &c. Again, "But the Comforter, the Holy Ghost, whom the Father will send in my name, he shall teach you all things" &c.—John 14, 26. This I take it, is sufficient to show that the Holy Spirit had not been sent, or given, when Christ spake the words quoted. I do not disagree with you in supposing the Holy Spirit had, in some sense, been previously given. It had been given for the purposes of prophecy, healing, &c. These same disciples had been clothed with power to heal the sick, to cast out devils, &c. previous to the promise being made as above that the Holy Spirit should be sent unto them. But I maintain, that the regenerating operation of the Spirit of God did not begin until the day of Pentecost, when Christ came in glory. Dr. Campbell says, "It is plain that in the Old Testament the most profound silence is observed in regard to the state of the deceased, their joys or sorrows, happiness or misery." I think Dr. C. is correct; and therefore I think that the supposition that there was any state of existence for the departed individual spirits of men, during the Old Testament period of time, is utterly groundless.

We have no right to suppose an existence of which the scriptures, in which we profess to confide, maintain "a profound silence." Therefore, unless a spiritual state of existence commenced with the gospel dispensation, or the giving of the Holy Spirit on the day of Pentecost, I deny that there is any such state of existence, now, for deceased men. But I do conceive that God has given operative power to his Christ, (his spirit) to impart eternal life; and that, "As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will;" and whom he quickeneth the same shall never die. "As the Father hath life in himself, so hath he given to the Son to have life in himself;" and this Son, having the Father's indissoluble life, is given to be the life of the world. "He that hath the Son, hath life; and he that hath not the Son hath not life." What kind of life? Surely not natural or temporal life. This have men, as well as beasts, without the Son; i. e. without Christ. No, he that hath the Son, or Christ, hath eternal life; he hath incorruption, immortality.

Immortality is life never to end. He that hath Christ, therefore, hath life never to end. Then, if his earthly house of this tabernacle were dissolved, he hath "a building of God, an house not made with hands, eternal in the heavens." What, my dear sir, of an earthly or carnal mind can possibly go into a spiritual, incorruptible state? "If ye live after the flesh ye shall die; but if ye, through the Spirit, do mortify the deeds of the body ye shall live." It is agreed that God is the father of the Spirits of all flesh. Can there be any thing in these spirits which is morally impure and unholy? Certainly not. Suppose then that an individual man have a carnal, unholy mind, and, in this situation he dies, and the spirit returns unto God who gave it; will the spirit carry that carnal unholy mind with it? I think not. Then it is not the man, who had that spirit from God that goes to God when the dust returns to the earth as it was.

The man, in this case, must become extinct, either for a time or for eternity. In my opinion he becomes extinct only for a time; for otherwise the whole human race would long since have been annihilated. "Death has passed upon all men, for that all have sinned;" but they are

not annihilated, but, according to the scriptures, are yet all to be made alive in Christ, and God is to be all in all.

Then there shall be no more death, nor sorrow, nor crying, nor pain forever.

I am a little surprised to observe that you have brought forward a number of passages of scripture to prove, that the "renewing spirit of life" had been given previous to the day of Pentecost, all of which, as far as they properly apply to the subject, have express, direct reference to the operations of the Spirit *after* it was given at that time.

Your quotations do well to prove what I contend for, viz. that the Holy Spirit, with regenerating power, was actually given after the resurrection of Jesus. (I mean of his body,) but certainly not to prove that it was so given before.

It is true you quote David, saying, "Take not the Holy Spirit from me," apparently in an appropriate manner. This saying of David reads as if he might have had the Holy Spirit in the sense I speak of: But it should be remembered that David spake prophetically, representing Christ by himself. David says, "Thou wilt not leave my soul in hell;" (hades, the grave) but this he spake not of himself but of Christ. See Acts ii. 31. Probably, therefore, when he cries, Take not thy Holy Spirit from me, he considers himself in the place of Christ, and prophetically refers to the trying hour when Jesus cried, "My God, my God, why hast thou forsaken me." At any rate I feel safe in denying that any of the human race had been regenerated before Christ, not only for the reasons already assigned, but for the positive declarations of scripture, as follows: "God having provided some better thing for us, that they, (Abraham, David and others) without us, should not be made perfect." Here is express testimony that David was not made perfect, up to the Apostles' time—Heb. xi. 40. Christ himself also declares, that no man had ascended up to heaven, when he was here manifest in the flesh. See John iii. 13. The same is averred of David, Acts ii. 34.

It appears that none were made perfect, or had ascended to heaven, until Christ was glorified; but, directly after, we find the spirits of just men spoken of as made perfect. See Heb. xii. 23.

With these suggestions I close, by subscribing, your friend,
J. B.

RELIGIOUS INQUIRER.

SATURDAY, July 10, 1824.

ERRATA.—In No. 15, page 119, in the article signed Z. F. sixth line from top, for "ease," read "care."

FOR THE RELIGIOUS INQUIRER.

To "J. B."

(Concluded from page 136.)

"When we in the likeness of Christ, become spiritual, we like him," you say "shall be unchangeable: which is to say immortal," and add "I understand you to assent to this proposition." I think sir, you do not correctly understand me; I assent to no such thing, especially if you mean that we are, strictly speaking, made unchangeable (here.)—What! frail mortal man unchangeable? This is not the character of erring man—God alone is unchangeable, and no human being was ever operated upon by any principle whatever, so as to convert him into an unchangeable being, and never will, while retaining his mortal and mutable constitution.

"The mind" you say "is the man, and he that hath only an earthly, hath only a mortal mind." The mind I allow is the "standard of the man;" mind alone is not man; but he is a compound of matter and mind; and as you allow him to have a mind before it is made immortal, it would be gratifying to me to know something about the process

of the change: If it be gradual, it seems possible that it may leave the frail tenement in an unfinished state, before the stamp of immortality is entirely fixed upon it; and if in this way it is to be made immortal, may it not apostatize and revert back again into the mortal state? We are informed that some do apostatize, and depart from the faith; and as we read "like the dog return to his vomit" &c. and of those who thus depart, it is said that "their last state is worse than the first." The apostles cautioned their fellow believers against "coming again into bondage, and making shipwreck of faith;" and inform us that some may become hardened to such a degree, as that it is "impossible to renew them again to repentance," until the curtain of eternity is drawn, and the transgressing principle is destroyed.

Where I ask would be the safety in this state, if as you observe all are to experience the change here? How is it to be done, except by being reanimated? It must be admitted by all, that a great proportion of mankind do not experience that here, which you maintain renders them immortal.—If I mistake not, you mean to convey the idea that those who are not regenerated before they make their exit from this world, must necessarily be reanimated, and return here again: for you affirm that "ALL is to be done HERE; it is *here* that the Lord of hosts will swallow up death in victory, and build up the whole human family in Christ."

Are we any where in the scriptures informed that man is to return to this earth, that he may pass through a probationary state, and prepare for future bliss? Even in that case, the soul would stand no better chance for immortality than it now does, as it would have the same obstacles to remove that it now has, unless differently constituted; and in this way there might be a perpetual succession of existence and death, and at length doubtful as to resulting in permanent felicity: Again, what certainty of particular identity? What evidence of consciousness of the past, or any thing which characterized the former mind? If, Sir, we indulge in these visionary ideas, may we not in the flights of a fanciful imagination, be led to entertain the most visionary notions that the prolific mind of man can conceive of, and at length come to no satisfactory result?

You say if I admit that St. Paul was correct in saying "that is not first which was spiritual, but that which is natural, I will still further agree with you, that the first Adam was not immortal, nor any of the human race while bearing his image: which is until they die to sin and live to righteousness." I am ready to admit that Paul expressed himself correctly, but not the conclusion which you think necessarily results therefrom.—That which was first in the order of creation, was natural; and this you will find to be in unison with the most early account we have of the process: we read, that "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a *living soul*:" that is, the natural or material, was prior to spiritual or mental: Before the vivifying principle of life was infused into man, he was a mere inanimate mass of matter, possessing no inherent power or volition. Am I therefore to agree with you that the first Adam was not immortal? If the first Adam could with propriety be called man before the union of soul or mind, with matter, then I agree with you that he was not immortal. But say you "the mind is the man," consequently the first Adam did not exist without mind or soul: When man was originally created, God pronounced him a *LIVING soul*, ("not a mortal soul:) mortality seems to be more applicable to visible matter, which from its peculiar nature is subject to various mutations: If the expression were used merely to distinguish between the supreme uncreated mind of Jehovah, and the human mind which is derived from him, I have no objection to it.

The unrenewed mind you say may be "annihilated, and that you are annihilated as to what you were at one or two years old: and that after this sort, all mankind are daily undergoing annihilation, both of body and mind." In proof of it, you quote an expression of David: "In that very day

(death) his thoughts perish.—I think differently from you Sir, although the expression of David is correct: I cannot conceive how a change of this kind in the mind, by which it is more correctly informed, and strengthened by an enlargement of powers, can thereby acquire a character which gives it an eternal existence. If a man's thoughts perish, does it prove that the mind is annihilated? I think not—mind and thought, are not synonymous terms; one is cause, the other effect: although we may forget some things which have been impressed upon the mind, yet, the mind is not destroyed; if so, the mind may often be annihilated; and annihilated in parts, in the same ratio that we forget. As you consider me incorrect in my use of Paul's declaration relative to the building of God, which we are to have when our "earthly house of this tabernacle is dissolved;" perhaps it may not be improper to subjoin some further remarks made by Peter, as explanatory of his views.—In his 2d Epistle, Chap. 1, he says; "Yea I think it meet as long as I am in this tabernacle, to stir you up, by putting you in remembrance; knowing that shortly I must put off my tabernacle, even as my Lord Jesus hath shewed me. Moreover, I will endeavour that you may be able after my decease to have these things always in remembrance." What was this tabernacle which he speaks of putting off, but the same which Paul refers to? It seems perfectly evident from Peter's remarks that it was the death of the body which he meant, when he was speaking of the "dissolution of our earthly house of this tabernacle." He continues and speaks of his decease explicitly, and expresses it by putting off his tabernacle. Peter I think had been instructed in the same school, with Paul, and they seem to agree on this point, as will be seen by an examination of their sentiments.—If our translation is correct, they could have meant nothing else than a reference to their exit from this sublunary world.—You invite me to re-consider my communication to which your last refers, and "see if I find all my positions established and confirmed by scripture to my own satisfaction": you think not, but have not leisure to point out where the failure lies.

I have attended to your request, and find nothing that I am dissatisfied with, and nothing but that I think is supported by scripture. If Sir, my errors are so visible as not to escape your notice; why is it that you have not done me the justice of pointing them out, that I might have been able to abandon them. In closing this communication, which will probably be the last, permit me to observe that I have discovered nothing on your part, in the discussion, which has been couched in offensive or indecorous language, and should I have expressed myself unguardedly in an improper manner, (which I hope not to be the case) you will please excuse me: and although we do not unite upon this particular subject, yet, we can heartily unite in the heart cheering sentiment, (of vastly greater consequence) that all the human family will ultimately enjoy that felicity for which they were created, and be brought into the tender embrace of him, whom we can confide in as our guardian protector and common parent.

Wishing that you may share largely in Heaven's richest blessings, I conclude, remaining yours &c.

HORATIO.

ORDINATION.

In the city of Philadelphia, on Thursday the 10th ult. Br. WILLIAM MORSE was solemnly set apart to the work of the Gospel Ministry, and to the pastoral charge of the "Second Independent Church of Christ called Universalist, in the Northern Liberties of the city of Philadelphia." Introductory Prayer and Sermon by Br. EDWARD MITCHELL, of the city of New-York. Consecrating Prayer and Right Hand of Fellowship by Br. ABNER KNEELAND, of Philadelphia. The Charge and Delivery of the Scriptures, by Br. RICHARD CARRIGUE, of the city of Hudson, N. Y.

POETRY.

From the (Boston) Universalist Magazine.

Messrs. Editors.—Will you have the goodness to insert the following *Acrostic* on the late John Johnston, Esqr. of Ross County, Ohio, in your valuable Magazine. Perhaps it may gratify many of your readers. Mr. J. was a firm believer in the universal goodness of our heavenly father; that God gave his Son to save the world—not to condemn it. His death is much lamented by his numerous friends, (enemies he had none.)

A FRIEND TO THE DECEASED.

ACROSTIC.

Justice will e'er bestow unbounded fame,
On thy most noble deeds and honoured name;
Heav'n bless thy labour with a bounteous store:
None was more ready to relieve the poor.

Just, free, and kind to widows in distress;
On earth a father to the fatherless:
Here was thy heavenly mind from bondage free'd,
Not rul'd nor bound by any partial creed;
So when thy mortal body turn'd to dust,
Thy spirit soar'd to dwell among the just;
On seraph's wings return'd to God again,
No more on earth to suffer mortal pain.

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